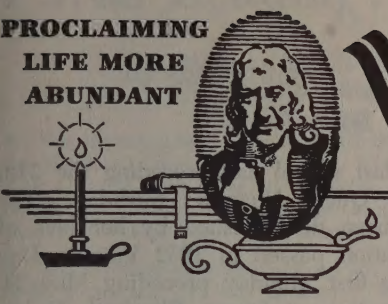
PROCLAIMING LIFE MORE ABUNDANT



THE Wesleyan Methodist

MARION, INDIANA, MAY 24, 1961

It's Too Late Now!

George E. Failing

IT'S TOO LATE NOW to forestall another world war. Remarks Columnist David Lawrence, "The cycle of events that inevitably precedes a war is beginning to emerge. . . . We are being threatened today in every continent." Military machines are swifter and deadlier than ever before, and there are many more of them. More than that, there are men today who will not hesitate to use whatever military machines are necessary to gain their ends. Human life? That's of no consequence. People, alive or dead, are simply tools to accomplish the purpose at hand.

It's too late now to return to a system of living where taxation is not oppressive and where birth-to-death security is an option. Ministers and physicians are two groups now allowed to make up their mind as to the desirability of buying social security. For most Americans there is no choice left. And to provide more security, as soft people demand it, taxes must go even higher.

It's too late now to contain Communism. It's on the march the world over. Perhaps the United States now may be likened to a patient who goes to the doctor when his body is filled with cancer. When asked why he didn't consult the doctor before, the patient replies that he has dosed himself with vitamin tablets and tranquillizers so he could feel as good as possible. In the meantime cancer had spread throughout the system. With Russia currently entrenched in Cuba, by exactly the same methods she became entrenched in a dozen world states of recent memory, some U. S. citizens are still unalarmed. They fear to antagonize some of the Communist sympathizers already well assimulated into many Latin American nations to the south of us. So the clock ticks on while the Communists move in—and we feebly protest.

It's too late now to reach cease-fire agreements, arms-control agreements, trade agreements with Russia. It's much too late to do any more talking. There remains time—I hope a bit remains—only to act.

It's too late now to solve problems of juvenile delinquency. While Americans were attending movies, watching TV, working on two shifts, replacing home discipline with free living, teaching athletics in Sunday-school classes, doing anything to make another dollar, little Jim and Jane were allowed to choose their

Editorials

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own companions, their own amusements, their own hours—and were paid a handsome "allowance" to do it. Now public school teachers have the impossible task of being a firm father and a friendly teacher in the classroom.

It's too late now to evangelize the world. The heathen percentage of the world population is increasing every day. We have only time enough—do we?—to evangelize in dead earnest our next door neighbors, the community around our church, the territories we now have access to. From each new front we will go on, of course, but let's concentrate our efforts on the present firing line.

It's too late now to be arguing about church union or small particulars of church organization and policies. That would be like flying kites on the beachhead of a fresh invasion. Whether we are large or small, whether we quite perfectly agree with another communion in all details of doctrine and church polity or not—these are not the urgent matters.

"This I say, brethren, the time is short: it remaineth, that both they that have wives be as though they had none; and they that weep, as though they wept not, and . . . they that buy, as though they possessed not; and they that use this world as not abusing it: for the fashion of this world passeth away" (I Cor. 7:29-31).

It's too late now to do any "business as usual." The end of the ages is upon us.

It could even be that before the reader finishes these lines, the Son of man will have come again. Soon—it cannot be long—"the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and sware by him that liveth forever and ever. . . that there should be time no longer" (Rev. 10:5, 6).

But if we live and pray now, it's not too late to "run with patience the race that is set before us" (Heb. 12:1), or to warn others "to flee from the wrath to come" (Matt. 3:7). These two things count now—and forever.

Born To Be Queen

Guest Editorial by ETHEL YOUNG, *Ottawa, Canada*

ALL WHO PASSED from the Queen's presence to enter upon their tasks in every corner of the earth had as their most treasured reward for service their Sovereign's words, "Well done!"

The idea of having an Empire Day belongs to Clementina Fessenden. She thought that children might be interested in hearing of the great deeds of those who had given their lives for the cause of Empire at home and abroad. May 25 was chosen.

In remembering these brave men and women, there is one woman's name which must be connected with the celebration of this day—that is the name of Queen Victoria. In Canada we associate this day with Victoria Day, and we do well, for Queen Victoria believed that the British race had been chosen to set before the world a great ideal. Thus the exercises of Empire Day are now carried out on the last school day preceding the 24th of May which was Queen Victoria's birthday. The Queen has always been distinguished by her love of children. By legislation passed in 1952 Victoria Day is celebrated on the first Monday preceding May 24. The birthday of our present Queen Elizabeth II has been combined with Victoria Day.

Many and eloquent have been the tributes paid to the dead Queen, and it would be impossible in a few words to convey adequately any impression of a personality so remarkable, or a career so full of incidents and extending over so lengthy a period. For 81 years she lived. For more than 63 of these she occupied a position beset with difficulty, and not altogether unattended by danger.

Throughout her reign, the longest in English history, she strove for the good of her people; and her people, recognizing this, repaid her with a devotion accorded no other monarch who ever occupied the throne. Her position as queen was one to which she was born; her position in the hearts of her people she won herself by the simple goodness of her character and the blamelessness of her life. Her personal sympathies extended beyond her family to all her servants, and the humblest could always be the most sure of her sympathies.

Wherein did the secret of her success lie? Perhaps the words of her favorite hymn gives to us the answer:

Peace, perfect peace, in this dark world of sin?
The Blood of Jesus whispers peace within.

Peace, perfect peace, death shadowing us and ours?
Jesus has vanquish'd death and all its powers.

It is enough; earth's struggles soon shall cease
And Jesus calls us to heaven's perfect peace.

From her Journal, January 1, 1878, we read: "May this year bring us peace, and may I be able to maintain strongly and stoutly the honor and dignity of my dear country! . . . God help me on in my arduous task!"

Is it not fitting then, that on this special day we, too, pause to pay tribute to those who had as their leader and guide the God and Ruler of all nations—the One who some day will reign as our Eternal King.

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I Was Reading...

by the Editor

● this admission by Reverend Mr. Ginder in the March 12 issue of *Our Sunday Visitor*: "Our Catholic faith is rigidly exclusive, forbidding any effort at reaching a least common denominator with our Protestant neighbors."

● this excellent exchange between Dr. Carl F. H. Henry and Dr. Billy Graham; "What do you consider the most important thing in life?" asked Dr. Henry. "Integrity," Billy Graham flashed. "Suppose," Dr. Henry said, "you could choose between a billion dollar gift to spend for Christian causes; Khrushchev's conversion to Jesus Christ; or an open door to evangelize the Communist world—which would you take?" Billy Graham insisted, "Still, integrity!"

● that U.S. citizens last year spent $450 million on bowling, thirteen and one-half times as much as they gave to fight cancer.

● this interesting comment on the *New English Bible* by Dr. Oswald J. Smith: The *New English Bible* makes one tremendous and glorious change. It completely eliminates the word *believe* in connection with salvation. For 350 years there has been great confusion and misunderstanding because of the word *believe* in the King James Version. *Believe* is an intellectual word. It simply means giving intellectual assent to a truth, and that of course saves no one. The demons also believe and tremble (James 2:19). . . . We are not saved by believing; we are saved by trusting. The great classic passage in Acts 16:30-31 in the *New English Bible* is translated, 'Put your trust in the Lord Jesus, and you will be saved.' No one has ever been saved by believing. It is only those who put their trust in the Lord Jesus Christ who are saved. The *New English Bible* makes the way of salvation plain."

● in *The Christian*, issue of April 30, 1961, the remarkable (to me, new) assertion that Disciple theology commits members of the Christian Church neither to the Unitarian nor Trinitarian faith. Rev. G. Curtis Jones reminds us that "Barton W. Stone strenuously objected to the doctrine of the Trinity, not only because of the mystery of the Godhead, but also because it was not revealed doctrine. Stone insisted that the Holy Spirit was the power of God at work in the lives of men, 'never a third person in diety.' Disciples in general have never been able to accept the idea of Jesus being God. 'Lord,' yes, but not God, for if so, to whom did He pray?"

● in the April 30 issue of *Our Sunday Visitor* there is an article by Rev. J Franklin Ewing in which biological evolution is endorsed. "Evolution brings a dynamic element into our consideration of the universe. God, instead of immediately setting each creature into being and motion, started a great and complicated machinery going. This machinery produced plants, animals and man. But God did not set His machinery going, and then sit back, so to speak, with folded arms. No, each atom and animal, each galaxy and molecule, and man, are kept in being and are able to act by the fact of God's cooperation. Man, the highest product of evolution, is not simply appointed, as it were,

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In His fulness I have found all that my poverty could need.

The Ruling Passion of My Heart

Elizabeth Wallbridge, the dairyman's daughter

SIR, I was a proud, thoughtless girl fond of dress and finery; I loved the world and the things that are in the world; I lived in service among worldly people, and never had the happiness of being in a family where worship was regarded, and the souls of the servants cared for either by the master or mistress. I went once on a Sunday to church, more to see and be seen than to pray or hear the word of God. I thought I was quite good enough to be saved, and disliked and often laughed at religious people. I was in great darkness; I knew nothing of the way of salvation; I never prayed, nor was sensible of the awful danger of a prayerless state. I wished to maintain the character of a good servant, and was much lifted up whenever I met with applause. I was tolerably moral and decent in my conduct, from motives of carnal and worldly policy; but I was a stranger to God and Christ: I neglected my soul; and had I died in such a state, hell must, and would justly, have been my portion.

"How long is it since you heard the sermon which you hope, through God's blessing, effected your conversion?"

"About five years ago."

"How was it brought about?"

"It was reported that a Mr.——, who was detained by contrary winds from embarking on board ship as chaplain to a distant part of the world, was to preach at —— church. Many advised me not to go, for fear he should turn my head; as they said he held strange notions. But curiosity, and the opportunity of appearing in a new gown, which I was very proud of, induced me to ask leave of my mistress to go. Indeed, sir, I had no better motives than vanity and curiosity. Yet thus it pleased the Lord to order it for His own glory.

"I accordingly went to church, and saw a great crowd of people collected together. I often think of the contrary states of my mind during the former and latter part of the service. For a while, regardless of the worship of God, I looked around me, and was anxious to attract notice to myself. My dress, like that of too many gay, vain, and silly servant girls, was above my station, and very different from that which becomes an humble sinner, who has a modest sense of propriety and decency. The state of my mind was visible enough from the foolish finery of my apparel.

"At length the clergyman gave out his text: 'Be ye clothed with humility.' He drew a comparison between the clothing of the body with that of the soul. At a very early part of his discourse I began to feel ashamed of my passion for fine dressing and apparel; but when he came to describe the garment of salvation with which a Christian is clothed, I felt a powerful discovery of the nakedness of my soul. I saw that I had neither the humility mentioned in the text, nor any one part of the true Christian character. I looked at my gay dress, and blushed for shame on account of my pride. I looked at the minister, and he seemed to be as a messenger sent from heaven to open my eyes. I looked at the congregation, and wondered whether any one else felt as I did. I looked at my heart, and it appeared full of inquity. I trembled as he spoke, and yet I felt a great drawing of heart to the words he uttered.

"He opened the riches of divine grace in God's method of saving the sinner. I was astonished at what I had been doing all the days of my life. He described the meek, lowly, and humble example of Christ; I felt proud, lofty, vain, and self-consequential. He represented Christ as 'wisdom' "; I felt my ignorance. He held him forth as 'righteousness;' I was convinced on my own guilt. He proved him to be 'sanctification;' I saw my corruption. He proclaimed him as 'redemption;' I felt slavery to sin, and my captivity to Satan. He concluded with an animated address to sinners, in which he exhorted them to flee from the wrath to come, to cast off the love of outward

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From the book, "The Dairyman's Daughter," by Rev. Leigh Richmond. (Pages 103-107)

E. W. LAWRENCE, London

ADDENDUM

WE HAVE continually referred to the "English Bible." We mean, of course, the Bible for English speaking people everywhere.

Never has there been a time, not even in the sixteenth century when so many different translations of the Bible —in whole or in part—have been produced in such quick succession.

Evangelicals—English speaking—have been brought up on the Authorized Version. They have known it long and loved it deeply. They are familiar with its phraseology. They quote it, at times unconsciously, in prayer and conversation. Yet we find it so hard to realize that there are English speaking peoples to which the language of the Authorized Version is almost a dead language.

In the days of His flesh, the common folk heard Christ gladly, because He spoke to them in the language of the everyday. The Greek language in which the New Testament was originally written was not the Greek of the classical scholar, but the Greek dialect of the market place, home, and meeting center.

The language of the Authorized (King James) Version is no longer that of the people of Britain and the United States, and so "the attempts to give people the Bible in their own everyday language are not only sensible in themselves, but they have very good precedent too." The one compelling reason, surely, of so many of the new translations that are appearing is to get the eternal message of the Bible into the vernacular that the common man understands.

Strange as it may seem in view of the persecuting policy that the Roman hierarchy has always adopted, but there are two modern translations into English by Roman Catholic scholars. One is by Monsignor Ronald Knox. It is, I gather, quite a good translation, easily read, for Knox is also a master of English speech. From the point of view of accuracy this work leaves much to be desired. It is a translation not from the Greek originals, but from the Latin Vulgate, the only Bible that the Roman Catholic is allowed to use.

Knox's work is a translation from a translation. There is, however, a *Westminister Version of the Sacred Scriptures,* for Roman Catholics. This, presumably, is a translation from the original language. The work itself is still in process.

In an encyclical "Divino Afflante Spiritu," Pope Pius XII said: "Christ the Author of salvation, will be better known, more ardently loved, more faithfully imitated by men, insofar as they are moved by a desire to know and meditate upon the sacred Scriptures." Strange words those, when coming from a Roman pontiff, whose church always kept the pure Word of God away from its people, and persecuted people who dared to read from its pages. And even his mention of "salvation" must be interpreted in the official light of his church's teaching on the same.

This article completes the series on the English Bible written by Mr. Lawrence. A complete review of the New English Bible, prepared by several scholars of The Wesleyan Methodist Church, will appear in the June 7 issue of The Wesleyan Methodist.

Of all the modern Protestant translations, that by Dr. James Moffatt is reputed as being the most widely circulated. His "New Testament"—his "Magnus Opus"—appeared in 1913, and the Old in 1920. His English is described as being very idiomatic and modern. The Scottish idiom, introduced at places, led to it being called "a translation of the Bible into Scots." The actual translation is regarded as being very free, the Old Testament less accurate than the New, and Dr. Moffatt himself took excessive liberties with the text, in the matter of rearrangement and so forth.

Here in Britain, in 1940, there appeared *The Bible in Basic English.* It was intended mainly for foreigners learning the English tongue, whose range of vocabulary was severely limited, for "Basic English," as they call it, has a vocabularly of only 850 words. The number was increased to one thousand for the sake of this Bible, but even so the authors found themselves terribly limited and confined. For accurate study this translation is of little use. There is one happy feature about this effort, for the authors went back to the Hebrew and Greek, so it can be rightly termed a translation from the original languages.

The New Testament: A Translation in Plain English by Chas. K. Williams, resembles the "Basic" in many ways. "Plain English" is based on a list of some 1,500 fundamental words that make up the English speech of the everyday.

Recently, from the United States of America, we have had the *Berkley Version of the Holy Bible,* the New Testament appearing in 1945, and the complete Bible in 1959. Professor E. F. Bruce, of Manchester University (England)—himself one of our best British evangelical and conservative scholars to-day—says that "in general format and layout this work reminds one of the Revised Standard Version, but it has a more deliberately conservative emphasis throughout."

E. F. Bruce also points out that its wording sometimes strikes a British reader as odd, "but it is an impressive and praiseworthy achievement, which can hold its head high among modern Bible translations."

It is a masterpiece of evangelical scholarship. Twenty qualified scholars were engaged for ten years in the task. It is not so much a revision, rather a completely new translation from the original tongues.

Dr. J. C. Ward, one-time Bishop of London, has produced *The New Testament Letters.* They cover the New Testament Epistles, written in the style a modern bishop or superintendent minister would use when writing to those working within his jurisdiction and under his superintendency.

The New Testament in Modern English" by J. B. Phillips is finding a wide acceptance. The New Testament Epistles were first submitted to the general public, under the title *Letters to Young Churches* and their wide acceptance encouraged the author to continue with his work, until to-day the whole New Testament is in print. The translation of the Epistles—the original undertaking—still remains the most suc-

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The Conference President

VIRGIL A. MITCHELL
Executive Secretary, Church Extension and Evangelism

THE CONFERENCE PRESIDENT is to the Wesleyan Methodist Church what the captain is to an army.

As an army the church must have a commander-in-chief. According to the New Testament, Christ is the Commander-in-chief, the true Head of the church. As a part of the church of Jesus Christ, The Wesleyan Methodist Church recognizes Christ as her divine Leader. However, Christ as our Commander-in-chief must work through human instrumentality—generals, captains, lieutenants and on down to the privates—in accomplishing His will and mission for His army.

Our founding fathers and subsequent legislative bodies have revolved our church life around three levels of operation—the general church, the annual conference, and the local church. Each level is assigned certain privileges, duties, and obligations. Neither level of operation is to infringe on the other or to be abused by the other. Therefore, to properly function, each level of our church life must have a leader.

On the denominational level the general of the army is our three General Superintendents; on the conference level the captain is the conference president; and on the local level the lieutenant is the pastor. The lack of an officer, or only a part-time officer, on any level of church life will hinder The Wesleyan Methodist Church in accomplishing its God-given task of world-wide evangelism. Experience in other conferences and the present day challenge of the California Conference argues the necessity of a full-time captain to lead this segment of God's army.

He is the contact man between the conference and the general church. As such he becomes the key to proper liaison between the local church, the annual conference, and the general church. He is essential to a cohesive and coordinated program of church life. As contact man it becomes his responsibility to promote the interests of the departments of the denomination throughout the conference in the manner and to the extent authorized by the General Conference or the Board of Administration. Likewise, it is his responsibility to execute the program and carry out what the annual conference directs. He is to secure the fullest support and cooperation possible from the pastors and local churches to the conference and denominational program.

He is the coordinator of church practices on the conference and local level. The general church expects him to be deeply spiritual and to promote deep spirituality among pastors and churches. He is to be sound in the doctrines of the church and see to it that pastors and churches are committed to them. He is to give attention to raising general and conference budgets. He is to look after the legal matters of the conference and safeguard the same for the conference and denomination. He is to help local churches keep their legal transactions proper. He needs to, in some cases, offer advice in the care and upkeep of the premises of the local church. He is to promote the circulation of our church literature. He is to receive such reports and gather such statistics as the conference and denomination may outline.

THE PASTOR and the local church should *recognize* the conference president. He is the pastor's pastor. He is available for counsel and assistance. He is not only ready to render service on his official visits but ready to help in a multitude of ways at other times as well. Churches without a pastor or churches in the process of calling a pastor will find his assistance invaluable.

It is the duty of the pastor and local church to *receive him.* He should be made welcome both in the parsonage and in the church. He should be taken into full confidence by pastor and people. He should be kept informed of every major phase of planning of the local program. His counsel and assistance should be sought. He should be appraised of the problems and needs as they arise.

The church and pastor should *respect him.* He is the chosen leader of the conference. He is the servant of pastor and people alike. His method of approach may be different from the approach you think you would make if you were in his place. He will not always be correct in his judgments. However, the golden rule should be exercised. Once the leader is chosen he should have the backing of ministers and laymen.

The choice of a full-time president should be done on a long range basis. While the government of the church provides for the election of a president each year, I feel this body should elect your leader with the idea in mind that you will re-elect him yearly, again and again. Changing presidents frequently gives instability to the work and will not attract or develop efficient leadership. Pastors should give the conference president the kind of support they want their church members to give them. Likewise, laymen should back him as they would want their fellow church members to back them if they were elected to an office in the local church.

It is the duty of the pastor and people to *recommend him.* Boost him to your church and people. "Talk him up" to outsiders. Help him to make his official visits and ministeries meaningful.

It is the duty of the pastor and people to *remunerate him.* This remuneration should be commensurate with the salaries paid the pastors and must be in keeping with the dignity of such an office. God's servant is worthy of his hire. Dollars invested here pay great dividends. Each church should pay its share. Various methods have been followed by local churches in accomplishing this. Some put it into the budget, others raise an offering at the time of his visit to the churches. Select a plan suitable to your situation and give due diligence to reach your quota.

A full-time presidency is a well established pattern in our church life. All of our conferences the size of the California Conference have full-time supervision, and in a number of cases conferences much smaller have full-time leaders. In fact, all conferences except four have full-time presidents. Furthermore, geographical distances and present day opportunities demand a full-time president. The conference needs and is able to afford such leadership. ●

This address was given by Rev. Virgil A. Mitchell to the California Annual Conference, assembled in special session to consider the election of a full-time conference president. It was voted that the address be printed in "The Wesleyan Methodist." The article merits careful reading and study.—Editor

L. Cullom Claxton
Captain, American Airlines

The Non Drinking Passenger

the Forgotten Man Aloft

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EDITOR'S NOTE: L. Cullom Claxton (known as Lonnie to airline friends) is a deacon in First Baptist Church, Nashville, Tenn. With 20 years of flying experience and 14,000 hours for American Airlines, he has earned not only seniority rights but respect of his fellow airmen. He passes up the best flight runs to arrange to be at home every Sunday to teach his class of married young people. In fact, he attends about as many deacons meetings and Wednesday night prayer services as do many members who seldom go out-of-town. His runs take him out three or four days a week. He consented to write this article for Baptist Press about drinking in flight.

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Drinking on airplanes creates nuisances and embarrassments as well as actual dangers for the pilot, stewardesses and passengers.

I've had at least one potential danger situation during my 17 years as a pilot for American Airlines. The number of embarrassing or nuisance situations are too frequent to count.

Although my 14,000 hours of flying gives me enough seniority to bid in for some plush runs, I don't fly them because I like to work out a schedule where I can be at home on Sunday to teach my Sunday-school class. My runs are locals mostly between Nashville and Cleveland, Ohio, making several stops in between.

Because I don't fly plush runs, I don't experience the problems from drinking passengers as much as some pilots I know who do have these runs. But they tell me of incident after incident—which are becoming more frequent—on their flights. The airlines concentrate their liquor service on the plush, non-stop runs. One even has gone so far as to call them "champagne flights."

Even though a good many pilots drink off-duty (the airlines won't let them drink 24 hours before taking a flight), I know their attitudes. They would vote unanimously against the service of liquor in flight. The Airline Pilots Association has for a long time tried to promote legislation in Congress that would prohibit the serving of alcoholic beverages on airplanes. This is not only for safety but because of the other things which drinking on board causes.

My own experience illustrates a point I'd like to make: The biggest danger is from the person who's drunk a little before boarding (but not enough for the pilot to refuse him for drunkenness) and who drinks enough more on the flight to make him intoxicated.

A passenger boarded my run one day. He undoubtedly had been drinking previously because he didn't drink enough on the flight to get drunk. But what he drank aboard was enough to reach the level of intoxication.

I was distracted from my duties at the controls by this terrible noise just back of the pilot's compartment. It was bad enough that I felt warranted to leave the controls up to the co-pilot and investigate. (We never leave the controls except for an emergency, and even then only one pilot can do so.)

The passenger was shaking the exit door with all his might, kicking it and in every way trying. . . in his mental and physical condition. . . to get the door open. We were flying at 8000 feet but this inebriated passenger insisted we were on the ground. He didn't want to be kept waiting any longer, he wanted to get off the plane.

I got him back to the cabin and his conversation was loud, vulgar at points . . . repulsive to me and to everybody else aboard. It was especially irritating to passengers who weren't drinking.

This door-and-step assembly on the Convair opens together and is located just in front of the propellor to the right engine. At the speed we were flying, this whole assembly and the individual would have gone right into the propellor. The least I can say is that every life on that plane was in danger at that moment; not just his life, everyone's.

The new jet planes have three pilots but the danger element may be even greater. They have more passengers because the planes are larger. They fly at higher altitudes and have pressurized air in the cabins. A broken window or opened exit door at high altitude could create an explosive decompression dangerous to the occupants.

I mentioned the effect on the stewardesses. Most of these are young unmarried girls from 20 to 24 years of age. A drinking passenger often becomes "fresh" with the stewardess, grabbing her by the arm as she reaches across him to serve dinner to another passenger and making suggestive remarks.

If a girl with high Christian convictions about drinking were to tell the personnel recruiters of the airlines she wouldn't serve or mix drinks in flight, she would not be accepted as a stewardess in the first place. Stewardesses are expected to know the names of all the drinks and how to mix them.

I've described male passengers in both of the situations of danger and embarrassment. This is because more men fly. . . businessmen on the move constantly for their companies. . . than women and because they tend more to create such problems. But that doesn't mean drinking women don't create embarrassing situations too.

I recall one incident of a woman passenger trying to undress. She obviously didn't know where she was or

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Nothing is more excitingly current than an immortal thought. Here is a "Memorial Day Speech" delivered 2400 years ago. You cannot read it without being moved.

"Fix Your Eyes On Greatness"

by PERICLES of Athens

On Memorial Day we honor the men who have died in our wars and we take stock of the Republic for which they gave their lives.

The greatest memorial speech in literature is ascribed to Pericles, the renowned leader of ancient Athens at the height of its glory. In it he, too, honored the dead and took stock of his country.

MOST of those who have stood in this place before me have commended the institution of this closing address. It is good, they have felt, that solemn words should be spoken over our fallen soldiers. I do not share this feeling. Our sense of the deserts of a number of our fellow citizens should not depend upon the felicity of one man's speech. But since the wisdom of our ancestors enacted this law, I too must submit and try to suit as best I can the wishes and feelings of every member of this gathering.

My first words shall be for our ancestors; for it is both just to them and seemly that on an occasion such as this our tribute of memory should be paid them. For, dwelling always in this country, they have handed it down to us free by their exertions. So they are worthy of our praises; and still more so are our fathers, while it is we ourselves who consolidated our power and secured the city's independence both in war and peace. Of the battles which we and our fathers fought I do not wish to say more. They are too familiar to you all. I wish rather to set forth the constitution and manner with which we rose to greatness. For I think. . . that these things should be called to mind in today's solemnity.

Our government is not copied from those of our neighbors. We are an example to them rather than they to us. Our constitution is named a democracy, because it is in the hands not of the few but of the many. But our laws secure equal justice for all in their private disputes, and our public opinion welcomes and honors talent in every branch of achievement.

And as we give free play to all in our public life, so we carry the same spirit into our daily relations with one another. We have no black looks or angry words for our neighbor if he enjoys himself in his own way. Open and friendly in our private intercourse, in our public acts we keep strictly within the control of law. We acknowledge the restraint of reverence; we are obedient to whomsoever is set in authority, and so to the laws which offer protection to the oppressed. Yet ours is no work-a-day city only. No other provides so many recreations for the spirit and beauty in our public buildings to cheer the heart and delight the eye day by day. Moreover, the city is so large and powerful that all the wealth of all the world flows into her, so that our own products seem no more homelike to us than the fruits of the labors of other nations.

Our military training too is different from our opponents'. The gates of our city are flung open to the world. We practice no periodical deportations, nor do we prevent our visitors from observing or discovering what an enemy might usefully apply to his own purposes. For our trust is not in the devices of material equipment, but in our own good spirits for battle. So too with education. They toil from early boyhood in a laborious pursuit after courage, while we, free to live and wander as we please, march out to face the self-same dangers.

We are lovers of beauty without extravagance, and lovers of wisdom without unmanliness. Wealth to us is not mere material for vainglory but an opportunity for achievement; and poverty we think is no disgrace to acknowledge but a real degradation to make no effort to overcome. Our citizens attend both to public and private duties, and do not allow absorption in their own various affairs to interfere with their knowledge of the city's. We differ from other states in regarding the man who holds aloof from public life not as "quiet" but as useless. We decide or debate, carefully and in person, all matters of policy, holding that acts are foredoomed to failure when undertaken undiscussed. For we are noted for being at once most adventurous in action and most reflective beforehand.

In doing good, too, we are the exact opposite of the rest of mankind. We secure our friends by not accepting favors but by doing them. We are alone among mankind in doing men benefits, not on calculations of self-interest, but in the fearless confidence of freedom.

Such then is the city for whom, lest they should lose her, the men whom we celebrate died a soldier's death. Such were the men who lie here and such the city that inspired them. We survivors may pray to be spared their bitter hour, but must disdain to meet the foe with a spirit less triumphant. Fix your eyes on the greatness of Athens as you have it before you day by day, fall in love with her, and when you feel her great, remember that this greatness was won by men with courage, with knowledge of their duty.

So they gave their bodies to the commonwealth and received, each for his own memory, praise that will never die, and with it the grandest of all sepulchres, not that in which their mortal bones are laid but a home in the minds of men, where their glory remains fresh to stir to speech or action as the occasion comes by. For the whole earth is the sepulchre of famous men; and their story is not graven only on stone over their native earth, but lives on far away, without visible symbol, woven into the stuff of other men's lives. ●

From Thucydides, "The History of the Peloponnesian War." Edited in translation by Sir Richard Livingstone. Oxford University Press.

On the Confession of Sin

SHOULD THOSE who are so far advanced in the religious life as to be justly regarded as sanctified or holy persons, confess sin? This is a question which is sometimes asked with a degree of solicitude, and from good motives. And besides, it is often adduced as one of the greatest objections to the doctrine of the realization of holiness in the present life, that those who have experienced it ought not to, and cannot, confess sin.

First. The confession of sin during the whole course of the present life is exceedingly proper, for various reasons; and in the first place, because sin is an unspeakable evil. We suppose that those who have experienced a perfected state of faith and love will understand this remark more fully than others. They have tasted the bitter fruits of sin; they have in many cases endured a severe and terrible contest in driving it from the heart; they are now engaged momentarily in a constant warfare to prevent its re-entrance; they know it is the one great thing, and the only thing, which separates the soul from God; they know that every sin, even the smallest, is exceedingly heinous in God's sight; they feel that they had rather die a thousand deaths than voluntarily commit even the smallest sin.

Now when they remember that during a considerable portion of their lives they were sinning against God every day and hour, despising, injuring, and insulting continually that great and good Being, whom now their hearts as continually adore, they are penetrated with the deepest grief. They never, never can forget the greatness of their former degradation and guilt; and, in their present state of mind, they never can remember it without being, at each distinct retrospection, deeply humbled and penitent. In deed, as true confession consists much more in the state of the heart than in the expression of the lips, and as the surest mark of true confession is an earnest striving after the opposite of that which is confessed as wrong, those who are earnestly seeking and practicing holiness may be said, in the highest sense of the terms, to be always acknowledging and always lamenting their sin. Their watching, their strife, their warfare, is against sin, as the evil and bitter thing which their soul hates, and which their soul shall ever hate, whenever and wherever committed, whether by themselves or others, at the present time or in times past.

Second. There is a propriety and a practical importance in the confession of sin, during the whole course of the present life; because our various infirmities, our defects of judgment, our frequent ignorance of the motives and characters of our fellow-men, and the relatively wrong acts and feelings which originate in these sources, from which no one, in the present period of the history of the church, can reasonably expect to be free, require an atonement, as well as our willful or voluntary transgressions. We do not suppose that it is necessary here to enter into an argument for the purpose of showing that such imperfections, originally flowing from our fallen condition and our connection with Adam, require the application of Christ's blood. Such is not only our own belief, but we have reason to believe that it is a doctrine which is generally conceded by those who will be likely to take an interest in these inquiries. There are various passages of Scripture, such as Leviticus 4:3 and Numbers 15:27-30, which have relation to such infirmities and sins.

It is in accordance with what has now been said, that Christians, who are well established in the interior life, whenever they have fallen into such errors and infirmities, experience no true peace of mind until they find a sense of forgiveness. For an error in judgment; for an ill-placed word when there was no evil design or intention of saying what was wrong; for an action which was undesignedly a mistaken one, either through undue remissness or through undue haste; for any unavoidable blindnesses and ignorances whatever, which are followed by evil and unhappy results, they find no resource but in an immedate and believing application to the atoning blood.

It is true, they do not ordinarily have those bitter feelings of condemnation and remorse which they have when they have committed a deliberate transgression; but they feel deep humiliation and sorrow of heart; they see the results of sin flowing from the original rebellion, and have what may perhaps be called an instinctive conviction, that the occasion is a fitting one for penitent grief and for humble confession. Now, as such infirmities are very frequent, and as, indeed, they are unavoidable, so long as we come short of the intellectual and physical perfection of Adam, we shall have abundant occasion to confess our trespasses; and it will ever be true, that our sin, in this sense of the term, will always be before us.

It may be proper to remark here, that it was probably in this view of the subject that Mr. Wesley, while he maintained, with great ability and earnestness, the doctrine of Christian perfection, or of perfect love, did not hold to the doctrine of *sinless* perfection. That is to say, he maintained that it was both our duty and our privilege to love God with all our heart; and also that this state of mind, viz., of assured faith and perfected love, had been actually, and in many cases, realized. He maintained, nevertheless, that this state was consistent with all those wrong judgments which are involuntary and unavoidable, and consequently with relatively wrong acts and affections; that we are continually liable to transgress in the respects which have been mentioned even while we are in a state of perfect love, and that the best of men may say from the heart,

"Every moment, Lord, I need
The merit of thy death."

Under these circumstances, he thought it proper and necessary, that even persons who, on evangelical principles, could justly lay claim to the blessing of santification, should continually humble themselves before God and make confession. This view seems to be correct. And it is very desirable, when we look at it in its practical results as well as in its moral relations, that it should continue to be maintained, because it will constantly prompt us not only to seek perfection in love, which is the most important thing, but to seek perfection in manners, habits, health, words, knowledge, and all good judgment.

Third. It is proper, furthermore, to

Chapter Sixteen of "Principles of the Interior Life" by Thomas C. Upham, a great exponent of practical holiness a century ago. This book remains a classic in holiness literature.

confess our sins, because there may be sins in us, and not merely those which result from infirmity and are involuntary, which are seen by the omniscient eye of God but which may not be obvious to ourselves. We have no doubt that as a general thing we we may rely upon our consciousness in confirmation of the great fact of perfection in love. Certainly it is a reasonable idea that, as a general thing, a man may know in himself, or in his own consciousness, whether he loves God or not, and whether he loves Him with his whole heart or not. At the same time, there may occasionally be cases in which he is left in some degree of doubt. He may, through the influence of some sudden temptation, be driven so closely upon the line which separates rectitude from sin, that it is almost impossible for him to tell whether he has kept within it. The Scriptures also recognize the great deceitfulness of the human heart. Who, then, is able, either on philosophical or Scriptural principles, to assert absolutely and unconditionally that he has been free from sin, at least for any great length of time? We may, therefore, with great propriety, even if there were no other reason but this, ask the forgiveness of our trespasses, of our sins, or of whatever God sees amiss in us; and it is unquestionably our duty to do so.

We may add here, that it is generally, and perhaps we may say universally, the case, that those who give good evidence of being in that state which we variously describe as assurance of faith and as perfect love, and which involves the possession of the blessing of present sanctification, speak of their state in a qualified rather than in an absolute manner. In other words, they generally express themselves (and it is exceedingly proper that they should do so) merely as if they hoped, or had reason to hope, that they had experienced this great blessing, and were kept free from voluntary and known sin. Such a mode of expression seems to be unobjectionable; it is consistent with confession and corresponds to the precise state of the case.

Fourth. It is proper and important also to acknowledge our having sinned against God, and to humble ourselves before him on account of sin, because we are thus continually reminded of the unspeakable condescension and mercy of God, as manifested in the atoning sacrifice of Jesus Christ. It is impossible that a truly holy mind, one that has deeply felt the living God within, should ever forget the depth

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Servicemen's department

★★★★★★★★★ **Robert W. McIntyre, Executive Director**

CAPTAIN QUENTIN O. HAYES

I AM ASSIGNED to the 10th Infantry, a part of the Combat Development Experimentation Center, which tests new equipment and tactics for future Army requirements. We spend six months of each year in the field, 70 miles south of Fort Ord; two and one-half months in the spring and three and one-half months in the fall. My work is similar to that of any other Army chaplain with the exception of the extra field duty.

Today I had the privilege of giving a prayer for a group that will be going out on a training mission tomorrow. Sunday I spoke to 22 persons in the tiny chapel located near the training site headquarters, which was built through the labors of men of the unit.

A large part of my time is spent in conversation with the men; sometimes under a tree, again in the back of an armored personnel carrier or astride a tank; and with men who just want to talk—sometimes about religion and sometimes not. But I do what I can . . . and God helps me. I'm real happy to be doing His will. There's a great field of service in the military.

Mrs. Hayes is busy in Sunday school and women's activities on the post at Fort Ord. The boys are well and happy, and of course growing as kids are known to do! We expect to be here until August 1962, then I'll go to Chaplain School for advanced training and probably an overseas assignment.

1/Lt. RICHARD E. SPROWL

I HAVE JUST RETURNED from 14 weeks at Squadron Officers School, Maxwell AFB Alabama. The dates were from 4 January to 14 April. I was able to graduate as a Distinguished Graduate, of which there were 36 in a class of 928. Evelyn came down for the last week of school and was present for the awards night and graduation.

Of more recent news even, we have been alerted for duty in England. We do not have a definite port call date yet, but it will be sometime in July. The base to which we are going is Fairford. It is located on the Avon River not too far from Oxford. I will be the only Protestant Chaplain on the base and therefore will have the responsibility for the whole Protestant program.

During the last year at Wright-Patterson I have had the responsibility for the Chapel Three program, which ministers primarily to a housing area of field grade officers and their families.

Wright-Patterson has a Sunday school with an enrollment of 800 and a very active youth group. A high light in the youth activities occurred last fall when Dr. Bob Cook was here for a week-end youth rally. The youth of the base invited in young people from the neighboring communities, and during the final service 80 young people went forward to make commitments to Christ.

This week a mother told me that her teenage son wants to be saved and be baptized, and she wanted me to talk with him. Another wife and mother also this week expressed the desire to know Christ. So here as elsewhere the Spirit is calling out people to follow the Christ.

I trust this little information will be of value to you.

Did You Remember?

May 21, was Wesleyan Servicemen's Sunday. Every Church or Sunday school has been asked to give an offering on or near this date for the soul saving ministry of the Wesleyan Servicemen's Department. Would you check with the proper treasurer of your church to see whether this has been done? Your generous gift at this time will be deeply appreciated. *Servicemen's Department Release.*

1960, then 1961

July 21, 1960

Dear Sir:

I am writing in regards to a young man in the community that has just recently joined the Navy. It is my desire that you send him the material that you ordinarily send to one in the Armed Services. The young man is not a member of our church, but I am sure that he will appreciate this and may be moved upon by the Holy Spirit to accept the Lord Jesus as personal Saviour. This is our ultimate goal.

His address is _____

Thank you very much for handling this matter. I think that this is an important part of our Church Program and our church is behind you. Keep up the good for the Master in this respect.

Your Brother in Christ,
Rev. J. J.

April 26, 1961

Dear Sir:

I have appreciated the work of the Servicemen's Department very much. May the Lord continue to make your work with them a blessing.

The correct address that you were seeking of _____ is as follows _____

Your letters and materials have been a source of inspiration to this boy. He has been home on leave twice since you started sending him this material. The last time he was home the Lord really got him under Holy Ghost conviction. Before he left he had confessed his sin and claimed Jesus as his personal Saviour. Thank God, the results of your work there at Headquarters have been gratifying.

Yours for Christian Youth,
Rev. J. J.

DEPARTMENT of WORLD MISSIONS

ALTON E. LIDDICK, Executive Secretary

World Mission Tidings

ON APRIL 30, 1961, Mrs. Adah Fiddler, who has served as Promotional Secretary for the Missionary Bands of the World in the Department of World Missions since 1959, retired from active service. Mrs. Fiddler's entire life has been devoted to missions, having served for years as missionary to India, later to Jamaica and then as Foreign Secretary of the Missionary Bands of the World. Upon her retiral the World Missions staff gave her a farewell party and a beautiful Bible. She is residing in Marion, Indiana.

WITHIN the next six-months' period 29 Wesleyan missionaries will be returning to the home land for regular furlough. Consequently, in the late fall of 1961 and spring of 1962 there will be more missionaries available for speaking engagements than ever before in the history of Wesleyan World Missions. Those returning for furlough are: the Ortlips, the Troyers, the Witthuhns, Misses Leora Strope and Mae Palmer from Haiti; the Davises from Honduras; the Hansons and Miss Hazel Compton from India; the Johnsons and the Nicholsons from Japan; the Heavilins from Puerto Rico; the Dekkers, the Ellises, the Jennings, Misses Landis and Spaulding from Sierra Leone.

ONE OF THE PRIME reasons for the peaceful transition of Sierra Leone from a colonial nation to an independent republic on April 27 is the influence of evangelical missions, in whose schools many of the present-day political leaders were educated. Our own Wesleyan mission, whose history in that country dates from its inception there in 1889, has many of its mission schools' alumni in places of influence throughout the country which may possibly become the one-hundredth member of the United Nations.

MR. EUGENE BARNES, a devoted layman of the Sturgis (Michigan) church and an experienced builder, recently volunteered several weeks of his time to our Haitian field. While there, he and builder Bryant together with the missionaries and nationals were able to advance the construction of the rest home located on a hill overlooking Port-au-Prince, roof a mountain church on La Gonave and start work on the additional wing being added to our La Gonave hospital. During his absence from his wife and children who remain at home in Sturgis, his church and his pastor stood loyally behind him in both prayer and financial support.

BOTH MISS ROXANA PUTMAN and Miss Lily Marville, missionary-teachers in the Wesleyan Academy of San Juan, Puerto Rico, will be returning to the States for a short furlough during the Academy's summer vacation period. They will be available for limited deputation work. Miss Putman and Miss Marville, as others of our teachers in Puerto Rico and Haiti, are now working under the recently approved missionary-teacher contract which allows for a four-year term with a three-month furlough at the close of each two-year period.

DR. JOHN MARTIN, a consecrated Christian neurosurgeon from Pasadena, California, who has visited our medical work in Haiti, has been appointed as an associate missionary. Application has been made for a visa so that he may soon go to Haiti where he will be stationed at Port Margot hospital until Dr. John Edling's return in the late summer. During Dr. Norbert Anderson's furlough in 1962, he will be ministering in the La Gonave hospital. Dr. Martin is retired from service at the Walter Reed Hospital where he was a neurosurgeon.

LIBRARY BOOKS are requested for the new secondary school to be opened in Kamakwie, Sierra Leone, in September. Needed are *fiction*: classical, Christian and good literature; *religious books*: various English Bible translations, Bible dictionaries, atlases, commentaries (but NO outdated Sunday School Commentaries); *reference books*: dictionaries, world atlases, and encyclopedias; *non-fiction*: poetry, essays, high school and college texts, biographies, etc. If you have some to donate, send them to Miss Lois Sheridan, Allendale, Michigan. If the quantity is large, send her a detailed list, giving titles and authors, to avoid needless duplication and expense. Miss Sheridan will notify you as to which ones to send her.

REV. AND MRS. JOHN PUTNEY and family are already taking up duties in Colombia, where they arrived in April after having completed one year's study in the Spanish Language School in San Jose, Costa Rica. With their arrival on the field the number of missionary personnel reached its highest since 1951. For a number of years entrance permits for new missionaries were rarely granted.

MR. ROBERT STOWELL, who has been serving as principal of the Wesleyan Academy in San Juan, Puerto Rico, is planning to continue his graduate work at Temple University from June 5 to June 23.

PRELIMINARY PLANS are being made by a joint-committee of the Southern Area and the Department of World Missions for the development of a plot of ground adjoining the Brooksville (Florida) Campground as a community for retired missionaries and Wesleyans.

On Confession of Sin

(from page 9)

of its former degradation, however different and however encouraging may be its present state. And whenever it calls to recollection its former pollution, it cannot be otherwise than deeply impressed with a sense of the Saviour's wonderful goodness and love. May we not even conjecture, that it will be our privilege through all eternity to remember and to confess our former fallen state? Even in heaven, renewed and purified as we shall be, we shall, in one sense at least, be sinners saved by grace; and shall undoubtedly repeat with joy the song of the ransomed, "Thou wast slain, and hast redeemed us to God by thy blood."

With these considerations we leave the subject, after a single remark further. While it is proper for all to make a confession during life, it is nevertheless true, that the mind of a person who is truly in a sanctified state is chiefly occupied with supplications and thanksgivings. Such persons may be said for the most part to be always praying, always supplicating, and in everything giving thanks. The state of those who possess this blessing is very different from the condition of persons who have nothing but their sins to speak of. Such is their peace of mind, such their delight in God's character, such their sense of inward purity, such their conformity to God's will, that their prevalent state must necessarily be one of divine communion and of holy rejoicing.

Missionary Open Dates

The Stark-Sedu Mans team has open dates in the east June 13-19, July 1-11 and August 14-31.

Rev. Robert Mattke, recently returned from Australia, will visit Alabama in early August and has free time following that, August 14-31.

The Heavilins from Puerto Rico have not yet been scheduled for early August; Miss Lois Sheridan and Miss Orie Spaulding from Sierra Leone and Miss Mae Palmer from Haiti have open dates in August and September.

The Troyers from Haiti are unscheduled from August 13 when they leave Houghton, New York, until September 12 when they are to be in Indiana.

The Johnson family from Japan will be available for limited deputation in July and August.

If you care to schedule any of these missionaries, send your request to Rev. Robert N. Lytle, Deputational Secretary, Box 2000, Marion, Indiana.

CYC—WHAT'S THAT?

PERHAPS you've been hearing a strange-sounding phrase lately—CYC—and you've asked yourself, "What's that?" CYC, or its full name, "Christian Youth Crusaders," is a Christian club for early youth—grade school and junior high boys and girls. The purpose of CYC, as expressed in Luke 2:52, is to help each boy and girl develop as did Christ, "in wisdom, stature, and in favor with God and man."

The CYC program is a balanced one of many activities, all with a Christian emphasis. These include four areas: religious and missions instruction, social activities, educational experience, and physical development. In other words, it develops Christian personality through a Christ-centered balanced activity program.

The purposes of CYC are accomplished in the local church through the midweek chapter meetings, the Sunday evening CYC service, and the award program. By means of an achievement award system Bible truths are taught and skills in various worthwhile fields are developed.

The CYC summer camp program provides another rich opportunity for the development of well-rounded Christian personality. (The Crusader and junior high camps may become CYC camps by enlarging the curriculum and adding certain activities.)

CYC's plan is to lead youth into successful Christian living through the leadership of consecrated local directors.

Who Sponsors CYC?

Locally, CYC is a church-centered and church-sponsored program. The directors work in cooperation with the Sunday-school teachers in providing a co-ordinated program for youth 6 through 14 (first through ninth grades). The Department of Sunday Schools promotes the work on the denominational level, with conference directors of CYC (formerly conference directors of Child Evangelism) supervising and encouraging the work in each conference.

Whom Is CYC For?

Primary, junior, and junior high boys and girls may be members of CYC. The groups may be coeducational or separate, whichever way the local church desires. The primaries are called the HERALDS, the juniors the CADETS, and the junior highs the CRUSADERS.

What Does CYC Cost?

Each child pays an annual registration fee of fifty cents a year to the Department of Sunday Schools, with the registration year beginning September 1. Local expenses are met as each chapter decides. Most CYC'ers will want to earn their own money to buy the Guide Books and uniform items they want.

How May One Join?

Each person must submit an application blank to the local chapter, attend three meetings, learn the enlistment or color requirements, and give his fifty cent registration to the director. After meeting these requirements, he is given a registration card, thereby making him eligible to wear the scarf and earn the awards.

What Helps Are Available?

The *Leader's Guide, Director's Guide, Crusader's Guide, Cadet Trails,* and the Herald Packets are being revised and will be available this summer in time for the launching of the program in September. It is advisable to have a display of the CYC materials and uniform items at each annual conference. CYC promotional brochures will be mailed to each pastor, Sunday-school superintendent, and conference director of CYC. Beginning in September, detailed program helps will be mailed bi-monthly to all directors of registered CYC chapters.

A notice will be placed in THE WESLEYAN METHODIST when the materials are available. Should you have further questions concerning the CYC, program, please write to:

CYC
Department of Sunday Schools
Box 2000
Marion, Indiana

Next Week: "CYC—Its History."

WATCH THIS SPACE
FOR
A VERY IMPORTANT
ANNOUNCEMENT

Lesson for June 11

Deliverers of Israel

(For comments on these readings, use your Devotional Quarterly.)

Lesson Text: Judges 4:1-9, 17-21; I Corinthians 1:27.

Golden Text: He that glorieth, let him glory in the Lord. I Corinthians 1:31.

M Three Deliverers of Israel. Judges 4:1-9, 17-21; I Corinthians 1:27.
T Deliverance Through the Judges. Judges 2:11-19.
W Deliverance Through Othniel. Judges 3:5-11.
T Deliverance Through Ehud. Judges 3:15-30.
F Deliverance Through Jabesh. I Samuel 11:1-11.
S Deliverance Through an Angel. Acts 12:1-11.
S God, Our Great Deliverer. II Peter 2:4-9.

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The Non-Drinking Passenger—the Forgotten Man Aloft

(from page 6)

what she was doing. She had to be restrained from undressing in the aisle.

There is another nuisance which is irritating both to the stewardess and passengers. Drinking increases the tendency for airsickness. So often the heavy-drinking passenger vomits all over the place including nearby passengers. The foul odor causes other passengers to get sick. A sober passenger would use the disposal bags airlines place in the cabin for airsickness.

The airlines, in thinking up this gimmick to attract more passengers and to meet competition from other carriers, have definitely overlooked the rights of the individual who does not prefer to be in a drinking atmosphere. It is my strong opinion. . . even though the drinker says otherwise. . . that his drinking is my business when he leaves his home, drives his car out on a public highway or gets into my airplane.

I don't think the airlines anticipated all the problems they would have later when they began serving liquor on their flights. But they are afraid to stop now, because unless their competitors quit also, they would lose some traffic.

But if all the airlines were to quit serving alcohol, I don't think it would decrease the number of passengers. Flying is here to stay. In my opinion, there is no substitute for it.

So far in Congress, the Airline Pilots Association has never been able to get a bill out of committee. I don't think it would stand a chance of passing, so many of the senators and congressmen fly and like to have their cocktails aboard.

There is still a third way in which alcohol could be gotten off the airways. This is through the regulatory agency, the Federal Aviation Agency. To some extent, the FAA has some regulations already dealing with this. For example, it is a violation of regulations for a passenger to drink from his own supply of liquor while flying.

The agency has recognized the problem and has gone just a little way toward doing something about it, but not very far. It could solve it with just one blanket regulation. It makes the rules under which the airlines operate. I feel it would be justified in adopting this rule to maintain air safety.

A non-drinking passenger ought to voice his objections to drinking aloft to airlines management, to his senators and congressmen, and to the FAA. Right now, he is the forgotten man. ●

President Proclaims Prayer Day for Peace

WASHINGTON, D.C.—President Kennedy has proclaimed Memorial Day as a day of united prayer "for a new world of law where peace and justice shall prevail and a life of opportunity shall be assured for all." The President has set the hour of 11 a.m. Tuesday MAY 30, 1961, as the time to unite in such prayer.

The Ruling Passion of My Heart

(from page 3)

ornaments, to put on Jesus Christ, and be clothed with true humility.

"From that hour I never lost sight of the value of my soul and the danger of a sinful state. I inwardly blessed God for the sermon, although my mind was in a state of great confusion.

"The preacher had brought forward the ruling passion of my heart, which was pride in outward dress; and by the grace of God it was made instrumental to the awakening of my soul. Happy, sir, would it be, if many a poor girl, like myself, were turned from the love of outward adorning and putting on of fine apparel, to seek that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.

"The greater part of the congregation, unused to such faithful and Scriptural sermons, disliked and complained of the severity of the preacher; while a few, as I afterward found, like myself, were keenly affected, and earnestly wished to hear him again. But he preached there no more.

"From that time I was led, through a course of private prayer, reading, and meditation, to see my lost estate as a sinner, and the great mercy of God through Jesus Christ in raising sinful dust and ashes to a share in the glorious happiness of heaven. And, O, sir! what a Saviour I have found! He is more than I could ask or desire. In His fulness I have found all that my poverty could need; in His bosom I have found a resting place from all sin and sorrow; in His work I have found strength against doubt and unbelief."

The Story of the English Bible—6

(from page 4)

cessful part of the work.

From the U.S.A. we have two other fine works. Three volumes (at present) of Kenneth S. Wuest's *Expanded Translation of the New Testament.*

"It endeavors to incorporate in the English wording all the linguistic nuances of the original, as well as theological implications" (Bruce).

The Amplified New Testament is warmly commended by Evangelist Billy Graham. He calls it "the most wonderful translation." "Get one," he adds!

The reader can enjoy the advantages of a complete investigation of the Greek originals, and reap the benefits of some 12,000 hours of research sponsored by the Lockman Foundation, fully checked by competent Greek consultants and outstanding Christian leaders from our leading evangelical denominations.

The original hidden meaning of every key word in the New Testament thus becomes the property of every careful reader of the work. Delicate shades of meaning lost in earlier works have here been restored for all to read. "For those not acquainted with the original Greek," says Dr. V. R. Edman, of Wheaton College, "there is a wealth of helpful information. . . because the literal words are spelled out for them." Dr. William Barclay of Glasgow, Scotland says: "This is the best single aid to understanding the language of the New Testament that has been published for many a long day . . . To read this translation is to get as near to the Greek as it is possible to get in an English translation."

And to crown them all, March 14, 1961, saw the official publication in all English speaking countries of the New Testament portion of the *New English Bible.* ●

Religious News

Karl Barth Gives Words on Space Feat

GENEVA, Switzerland (EP)—The Soviet's success in getting a man into space "does not change our relation to God," Dr. Karl Barth, world-famous Swiss Protestant theologian, declared here.

"This poor man," Dr. Barth said, referring to Yuri Gagarin's 108-minute flight, "has circled the earth—so much the better for him, or so much the worse! But one day, we will die, and what will matter for him, as for us, is not the fact of circling the world, but what he did with his life.

"Certainly the event is important, even stirring, but its significance should not be exaggerated. The circumstances in which we live change, but we remain in the created order. Many things have changed since ancient times, and many things will change yet. But basically nothing changes."

Grand Rapids Hosts NAE Convention

Delegates to the Convention of the National Association of Evangelicals here, representing some 40 conservative Protestant denominations, conducted official business which:

Expressed concern over widespread efforts to suppress information concerning Communist defiance of law and order in a free society, such as the banning of the public showing of "Operation Abolition" by the Michigan State Police . . .

Issued jointly with *Christian Life* Magazine top honors for the 1961 Church Plan Awards to the Trinity Evangelical Covenant Church of Oak Lawn, Illinois, and to the architect, William M. Cooley & Associates of Park Ridge, Ill. . . .

Chided its own association, through Dr. Carl F. H. Henry, editor of *Christianity Today*, for "intellectual neglect". . .

And charged through the President of the National Women's Temperance Union that statistics on drunkenness and its relation to crime were being submerged or "hush-hushed" by federal agencies.

Dr. Zimmerman was elected to a second term as president of the evangelical church association.

Pike Criticized by New York Bishop

NEW YORK (EP)—The Rt. Rev. James P. DeWolfe, Episcopal Bishop of the Diocese of Long Island, has issued a pastoral letter critical of Episcopal Bishop Pike of California for his "sensational" statements about the virgin birth of Christ and other doctrines.

Referring to the prelate's unorthodox statements on Christian doctrine, the Long Island bishop observed that his letter's objective was to point out that "no single bishop" of the Anglican Communion "has the authority to revise the faith of this church, either by adding to it or subtracting from it."

Bishop Pike, informed of the contents of the letter, said he found himself in no "fundamental disagreement with Bishop DeWolfe's pastoral letter." He said the statement was a "helpful addition to the dialogue" raised by him concerning what he has called the Biblical "packaging" of basic theological doctrines and concepts.

Bishop Pike antagonized his associates last December when he wrote in *The Christian Century* magazine that while he did not deny the fundamental doctrine of the virgin birth, the "Biblical evidence and the theological implications seem to be in favor of assuming that Joseph was the human father of Jesus."

The interpretation promptly led a group of Georgia churchmen, members of the Anglo-Catholic or "high church" group within the Protestant Episcopal Church, to ask Episcopal Bishop Albert R. Stuart of Georgia to bring heresy charges against Bishop Pike.

The possibility of a heresy trial in the House of Bishops, which meets next fall in Detroit, is generally regarded as a remote one by highly placed clergymen in the New York area, however.

Sees Baptist Federation Proposal Winning Approval

PROVIDENCE, R. I. (EP)—Dr. Homer L. Trickett's proposal for Baptist unity in the form of a federation has met with "much interest and approval," according to the author himself.

Dr. Ramsey Polard, president of the 9.5 million-member Southern Baptist Convention, is reported to have told Trickett: "Southern Baptists have as their real desire the hope of a friendly and far-reaching relationship with all our fellow Baptists as well as other Christians."

Dr. Edwin H. Tuller, general secretary of the 1.6 million-member American Baptist Convention wrote: "Let me assure you that all of us in the American Baptist Convention are perfectly willing to sit down and talk with any other Baptist group concerning the matters contained in your proposal."

Dr. Gardner C. Taylor of the five million-member all-Negro National Baptist Convention, U.S.A., Inc., and former president of the Protestant Council of the City of New York: "I am in full accord . . . I am sure that there will be real cooperation . . ."

Rev. Lloyd W. Dahlquist, general secretary of the 69,000-member Baptist General Conference: "I will be interested in hearing what response you have received from other groups. Your proposal will be shared with other people in our conference, and it will be discussed. You will have our expression in due time."

'Voice of Islam' To Make Debut

CAIRO, Egypt (EP)—A radio broadcasting station called "The Voice of Islam" will be established here this year, according to the religious department of the government of the United Arab Republic.

Abdullah Touema, director of the department, said the station will be powerful enough to reach listeners in all Islamic countries in Africa and Asia. It is part of an intensified plan to spread Islamic teaching and culture throughout all Africa.

Plan 13 Months of Evangelism for Peru

LIMA, Peru (EP)—Twelve of Latin America's best-known evangelists have been invited to participate in 13 months of continuous evangelism, May 1961 to May 1962, in a program to reach the one and one-half million people in Lima, capital of Peru.

The program includes intensive house-to-house visitation, tract distribution, evangelical book and magazine sales, newspaper advertisements, radio programs, television programs, luncheon meetings, noon-hour theatre rallies and various other media of communication to reach the greatest number of people in the shortest time.

Ken Opperman, long-time missionary in Peru, is spear-heading the all-out campaign. He stated: "What we must do in Peru, must be done now. Materialism and Communism have made their bid for Peru and seem to be winning. Those who have pledged their support to "Operation Evangelism" are men of experience and knowledge . . . in obedience to the Lord, they have placed their resources at our disposal for this great effort. They are practical people who believe in a practical Christianity . . . believing that obedience to the Word of God must bring only one result, the blessing of God, and a revival that should seriously affect every corner of this nation for Christ."

Anglican Sees Future 'Conscription' for Clergymen

LONDON (EP)—If the present rate of the number of volunteers for overseas missionary work stays the same, Anglicans may have to conscript members for service abroad. "The demand for missionaries is unlikely to abate and the scope of their activities is wider than we sometimes think," declared Dr. Trapp, former Bishop of Zululand, South Africa. The Society spent $1,876,000 on missionary work last year—20 per cent more than in 1959.

Sees Catholics as Ecumenical Participants

TORONTO (EP)—In an address before an audience at the Royal Ontario Museum Theatre, Rev. Gregory Raum, member of the Vatican's Secretariat for Christian Unity, said there is a great deal that Roman Catholics could learn from Protestants and that the ecumenical movement had already had its effect on the Church of Rome.

Among the achievements to date, in a new climate of cooperation, Father Raum listed: the fact that Roman Catholic ecclesiology has made a return to the Bible; that Roman Catholic church architecture has become simpler, more centered on the altar, while Protestant designs have shown more liturgics and symbolism; and that the ecumenical spirit has been adopted as the official stance of the Church of Rome.

98 Per Cent of School 'Correctly' Atheistic

VIENNA (EP)—A poll of children in a nine-grade school at Kolin in the Iron Curtain country of Czechoslovakia reveals that 98 per cent of the pupils agreed that there is no life after death.

The school's deputy director said in the Communist weekly *Tvorba* that a vast majority of the pupils gave "correct" answers, from an atheistic view, on such questions as the origin of man, the beginning of the world and spirituality.

Theological Study Unit Authorized by NAE

At the recent 19th annual convention of the National Association of Evangelicals, NAE created a new office of "Director of Information." Filling this post is W. S. Mooneyham, who continues as editor of *United Evangelical Action*. (EP)

Church News

Joint Ministerial Meet

The Michigan and North Michigan Conferences of The Wesleyan Methodist Church held their quadrennial joint Ministerial Association meeting at the Lansing Wesleyan Methodist Church on April 25, 26 with Rev. Gordon L. Van Oostenburg, pastor of Bethany Reformed Church of Grand Rapids, as speaker.

Mr. Van Oostenburg stressed the fact in an address on the Christian funeral that the Christian's funeral should be different than the unbeliever's. It should be primarily for the glory of God rather than for the honoring of the dead. It should be aimed at comforting the saints through the Gospel and should re-echo the note of victory. He also spoke on Christian ethics and its relation to the pastor, the task of the ministry, and prayer as the cardinal method of spiritual growth for the church. Too often, he said, other means are substituted. But Scripture and history bear out that prayer is our most effective weapon.

Keynoting the institute were addresses by the conference presidents—Dr. E. L. Crocker (Michigan) and Rev. A. J. Clough (North Michigan). Mr. Crocker stressed the importance of "Operation Outreach" in our churches, noting our past failures in this type of ministry and the great asset it can be if used. Mr. Clough spoke on "The Preacher and His Work" especially noting the appointment, the approach, and the authority of the preacher.

In one of the sessions Mr. Clyde Runciman, funeral director of the Gorsline-Runciman Funeral Home in Lansing, talked of the funeral ministry in relation to the funeral director with a discussion period following. In another session, papers were given on the themes—"Ministerial Ethics and the Local Church" and "Ministerial Ethics and Fellow Ministers"—by Rev. Homer McRoberts and Rev. Bruce Densmore, respectively.

The institute closed in a season of prayer around the altar.—*David L. Hill*

Notice, Marion College Alumni!

Alumni of Marion College are invited to a special Coffee Hour on the old triangle, June 3 between the hours of 3:30 and 5:30 p.m. The annual banquet will be held in Teter Hall at 6 p.m.

Carl Erskine, former major league baseball player, will be the guest speaker. He is the coach of Anderson College, Anderson, Indiana. Reservations for the dinner must be mailed to Miss Thelma Ballard, Alumni Office, Marion College, Marion, Indiana, before June 1. Cost of the dinner will be $2.00.

Revival, Corinth, N. Y.

April 12-23 were days of revival blessing to the Corinth Wesleyan Methodist Church. God's Spirit was talking to our people under the ministry of Rev. B. N. Miner of North Chili, New York. The appeal was made first of all to the church for revival. Many of the church received this appeal and were quickened in obedience, faith and prayer. Also in the appeal to experience God's sanctifying grace several testified to the sufficiency of the blood to cleanse from all sin. We are also rejoicing in new testimonies of the saving grace of our Saviour.

The Spirit-anointed preaching of Brother Miner was a challenge to all. More than 50 years of Gospel preaching have given to him a depth and breadth of experience that warms the hearts of his audience. His messages are fresh and powerful and encouraging. We highly recommend him to any church which has a vision for revival. Our neighboring churches were eager supporters of this revival campaign.

Easter Sunday found a full church with 314 at Sunday school and 335 in the worship services. Junior church was conducted for the children's worship.—*Everett Elliott, pastor*

Ragan Church—Gastonia, N. C.

We do praise the Lord for the great moving of the Holy Spirit we experienced in our spring revival here at the Ragan church. Cottage prayer meetings were conducted for three weeks prior to the meeting and the Holy Spirit began to awaken people to their spiritual needs.

We deeply appreciate the faithful ministry of Rev. John H. Long of High Point, N. C., and the way God used him in the winning of precious souls. Mrs. Leroy Posey of Gastonia conducted our fine young peoples' choir and her faithful labors contributed much to the success of the meeting.

In every service but one during the entire meeting there were seekers at the altar. On the Sunday morning following the close of the revival we received 27 members into the fellowship of the church. "To God be the glory, great things He hath done."

—*Richard A. Stanley, pastor*

Dedication, Kansas City Church

Hearty congratulations and wishes for God's best to the congregation of the Immanuel Wesleyan Methodist Church (1720 North 46th Street, Kansas City, Kansas) on the completion of their new church building. You are given a warm invitation to attend the dedication of both church and parsonage on Sunday, May 28, at three o'clock.

This church was started under the leadership of the late Rev. Lloyd King. We join in prayer for fruit at its altars, and that the fruit shall remain.

Revival, Lexington, Ky.

The Wesleyan Methodist church in Lexington, Kentucky, recently closed a series of meetings with Rev. James Chrispell as the evangelist and Rev. and Mrs. Ben Underwood as the singers.

The meeting was well attended throughout the entire series. There were several good breaks when a number sought and received definite victory about the altar, among which was a young couple. Their testimony of their new-found joy was a lift to the church and engendered more faith for the future. They have chosen this church as their church home and are deeply interested in spiritual things.

The Underwoods are fine people to work with and added greatly to the services. Rev. James Chrispell came to us at his best and God used him to give us new light. His ministry grew and climaxed on the last Sunday, when no preaching was needed for the closing service. The glory of the Lord settled over the saints and the needy began to seek. The front of the church became an altar and seeking went on till after nine o'clock. The church is still moving in the same atmosphere. The revival has not ended.

I would recommend the ministry of Mr. Chrispell to anyone seeking an evangelist. He is most congenial to work with and his ministry is rich and lasting.—*H. Blaine West, pastor*

R. S. Nicholson Jr. Writes

We are enjoying the complete and total opposition of Satan. A leading Japanese pastor of many years experience sent word yesterday that if we are to do effective and genuine evangelism, we must expect the total opposition of Satan. I feel that within the next month here in Tokyo a strategic spiritual battle will be fought.

The Communists have used every possible method against us . . . accusations, falsified photostatic copies of documents which proport to be secret agreements between the Grusade and the city authorities. We have been accused of everything from being Capitalist agents of economic imperialism to being outright cheats and liars. In yesterday's paper a new weapon of scorn and ridicule through the use of the daily comics was turned against us. In all of these things we have the calm assurance that if God be for us, who can be against us? For every thrust of the enemy we have seen how God has been able to use it to further His plan in this city. Perhaps for the first time since the war almost everyone in town is conscious of the fact that the Church of Jesus Christ has something to say to the city. Despite all attempts by the Communists to turn the people against us it seems that the people are very anxious to attend the meetings. We have only 30 nights in the auditorium, and already we have more applications for seats than we have space. We do not know how the Lord will lead us, but certainly we do have unprecedented opportunity to preach Christ to this city and to this nation.

The international and national prayer support for the meetings here is unbelievable. Certainly the Lord has called a host of His saints to prayer, and we praise Him for this. There has been considerable opposition both within and without the Church.

As the days go by the tension mounts and day by day a new attack of significant proportions from the enemy's side is mounted. Wonderful and marvelous is the grace of our God. Certainly we know what it is to be sent forth as sheep in the midst of wolves. We are without wisdom and without understanding in how to handle these things, and yet the Lord in His mercy always provides with each temptation a marvelous answer which is increasing our faith day by day.

None of the men cooperating in the Crusade have done it easily. From whatever group they come it has cost them something to stand together with God's people at this time. We have a group which has a much more sense of purpose, mission and divine command than we had in Osaka. As a result of this the whole move has put new fiber into the very warp of the Church here in Japan.

Perhaps the most significant thing has been the training of over four thousand laymen to do personal witnessing. This eight-week program which is completed this week has been a great boost to all of the churches and Christians in the Tokyo area.

Birth

James and Melva Ridgway of Victoria, Australia, rejoice in the arrival of Dale Russell on May 1, 1961. He joins Kent and Karen (twins) and Beth in the family circle.

Obituaries

Daniel.—William H., was born July 13, 1873 and passed away April 16, 1961, following a brief illness. Mr. Daniel was converted and joined the Liberty Wesleyan Methodist church, Summerfield, N. C., in the year 1911, and was a faithful member until his passing. He was married to Mary Paschal, April 16, 1903. She survives as do five children: Robert of Miami, Fla., Early of Summerfield, Mrs. W. L. Pearce of Wilmington, Del., Mrs. Cleo Angle and Mrs. Mammie Edwards both of Summerfield, 12 grandchildren and seven great-grandchildren. Funeral service was conducted at the Liberty church by Rev. O. A. Keiger, his pastor. Others taking part were Rev. and Mrs. F. B. Dennard, Rev. Sidney Loggins, Rev. Harold Rickman. Interment was in the church cemetery.—O. A. Keiger, pastor

Wilson.—James Thomas, born April 6, 1872, went to his reward April 17, 1961. He professed a hope in Christ at an early age and joined the Wesleyan Methodist church at Bethel Springs, Tenn. He was married to Miss Knight who preceded him in death. To this union were born two children: Marshall and Mary (Mrs. Smith) both of Bethel Springs. Later he was married to Ophealiar Moore who also preceded him in death. Here he had four stepchildren: Shelbie, McKindley, and Lewie Moore, and Mrs. Eula (Moore) Robinson. He also leaves three brothers to mourn his passing. Brother Wilson served as superintendent of the Sunday school for many years, and as steward of the church he was faithful till his health failed. Funeral service was conducted by the pastor, Rev. J. A. Cassady of Selmer, Tenn., assisted by H. H. Sanders. Burial was in the church cemetery.—H. H. Sanders.

CONFERENCES and CAMPS

ALLEGHENY CONFERENCE — The Allegheny Conference of The Wesleyan Methodist Church of America will meet for its 118th annual session at the Campgrounds of the Stoneboro Camp Meeting Association, Stoneboro, Pennsylvania, Tuesday June 13, 1961, at 1:30 p.m. EDT. Rooms on the Grounds will be free to all, but each must supply his own bedding. Meals will be served free to all having official business with the conference. Visitors are welcome, but will be expected to provide their own boarding which may be had at the dining hall at $1.50 per day. Delegates' Credentials should be mailed to the Secretary by June 5 and Minister's Reports should be in the hands of the President by the same date. It is expected that ALL Ministers and Delegates attend the conference for the entire session. The first public service will be held June 13, at 7:30 p.m.

Friday, June 9 is designated as a day of Fasting and Prayer on behalf of the annual session. Let's observe it.—President H. C. Van Wormer; Secretary, Jos. B. Markey.

ROCHESTER CONFERENCE of The Wesleyan Methodist Church of America will convene for its 117th annual session at 2 p.m., Tuesday, June 27, 1961, on the Chambers (N.Y.) Campground. Address: R.D. 2, Beaver Dams, N.Y. Persons desiring to take examinations in the Course of Study before the Committee on Itineracy and Orders will please observe Standing Rule 3, on page 4 of the 1960 Annual Journal. We call the attention of the pastors to Standing Rule 9 and 10 to aid in making out their Statistical Reports. All Delegates' Credentials must be sent to the conference secretary, Rev. Wesley B. Nussey, 329 Wilmore Place, Syracuse 8, N. Y., not later than Monday, June 19, 1961. Information regarding room and board on the campground is published in Chambers Camp notices. These may be secured by writing to the camp president, Rev. I. Leslie Conley, 1101 Charles Street, Elmira, N. Y.

Let Friday, June 23, be a day of prayer for the conference and camp which will follow.—David A. Rees, D.D., President; Wesley B. Nussey, Secretary

DAKOTA CONFERENCE: Concurrent with the Camp Meeting, the eighteenth annual session of the Dakota Conference will convene on Tuesday, June 20, 1961, at 8 a.m. for the opening meeting, and will continue daily until all business has been transacted. Friday, June 9, has been designated a day of Fasting and Prayer for both Conference and Camp.

Registration fee for Camp is $10.00 per person; ½ rate for children 6 to 12: 25% discount for Ministers. Single meals will be available in the large dining hall at a nominal charge. Those desiring rooms should write at once to Miss Marie Brannon, Ipswich, South Dakota. Ample room can be found on the Campground for house trailers and tents. The books of all Conference Treasurers are to be in the hands of the Auditing Committee the first day of Camp Meeting. Let prayer be made daily for this historic gathering.—John J. Hunter—President; A. L. Cretsinger—Secretary

DAKOTA CAMP MEETING is scheduled to begin Thursday, June 15, 1961, at 7:30 p.m. on the Wesleyan Methodist Campground (in the Black Hills), Rapid City, S. Dak., and continue daily through June 25. The campground is one mile west on Red Dale Drive, Canyon Lake Area. Workers: Roy S. Nicholson, H. K. Sheets, George E. Failing, Editor of the Wesleyan Methodist, will also serve as Evangelist from June 21-25. Prof. Stanley E. Banker of Miltonvale Wesleyan College will assist with the music. Professor Banker, Dr. Nicholson, and Dr. Sheets will conduct Workshop seminars on Friday, June 16, for three groups: pastors, laymen, and youth. June 17-19, will be the Wesleyan Youth Conference. An Educational Service is scheduled for Saturday, June 17, with Prof. Banker and the Miltonvale College Quartet. All evening services will begin at 7:30.

The Public Missionary Service in charge of the W.M.S. will be held Tuesday evening, June 20, with Rev. Robert Mattke from Australia as speaker.

I Was Reading . . .

(*from page* 3)

to his position as representative of the universe before God. He grew out of the universe, and is cousin to it all, the inorganic, the organic and the angels." I was rather amazed to read the wholehearted endorsement given to the theory of biological evolution by this clergyman of the Roman Catholic Church. One might ask the question as to how sin entered the human race. How can the Catholic Church make room for this bit of "liberal" philosophy?

● the suggestion by Dale Francis in the April 16 issue of *Our Sunday Visitor* that a fifteenth station be added to the Stations of the Cross. The fourteenth station ends at the cross. States Mr. Francis, "Since I have been a Catholic I have always added a fifteenth station. I cannot end my meditation by leaving Him in the tomb. . . . The Way of the Cross should end triumphantly at the altar rail before the Blessed Sacrament, the Way of the Cross as it actually was, not a way that ended in the defeat of a body in the tomb, but in the victory over the grave that came in the Resurrection." Good! It seems to us that no true believer in Jesus can be content to leave Him on the cross when it has been revealed that He was raised from the dead and is alive forever more.

● a splendid article in *United Evangelical Action* for April, 1961, "Congressman Judd Talks to Young People About Politics." Remarked the Congressman, "I just changed my mission field from China to Congress because this was more needy at the moment." This is one of the finest articles on the Christian and politics that the Editor has read.

● a splendid bibliography on the Holy Spirit furnished by Dr. Wilbur M. Smith in the March issue of *Moody Monthly,* pages 28-33. Interested Bible students and ministers will want to clip and file this very excellent listing. A second installment of this bibliography appeared in the May issue of *Moody Monthly.*

● a release by the National Industrial Conference Board illustrating what is called "the two way squeeze." In 1939 out of a net income of $3000, $30 was paid out in taxes. In order to have the equivalent purchasing power in 1961, it was necessary to earn $7270, $3401 of which represents the cut in purchasing power by inflation and $899 represents the total amount paid out for federal income and social security taxes. Perhaps even more striking is the example of the individual who earned $25,000 in 1939; he paid out $1727 in taxes. To have equivalent purchasing power in 1961, it would be necessary for him to earn three times as many dollars, $78,232. Of this total, federal income and social security taxes take out more than one-third, $28,311. Inflation cuts purchasing power by $26,648 and income left after taxes equals $23,273 in 1939 dollars. Thus, inflation and federal taxation takes over two-thirds of the earnings of a man in this $75,000 bracket.

ANNUAL MEETING of BOARD of ADMINISTRATION and TRUSTEES of The Wesleyan Methodist Church of America

The Board of Administration, acting as the Board of Managers and as the Board of Trustees of The Wesleyan Methodist Church of America, will meet in annual session at World Headquarters, Marion, Indiana, Wednesday June 7, 1961, at 9 a.m. (CDST) and will continue in session as long as may be necessary for the transaction of all business properly belongly to the following corporations or societies: The Wesleyan Methodist Church of America, Wesleyan Methodist Publishing Association, Missionary Society of The Wesleyan Methodist Church of America, Department of World Missions, Department of Church Extension and Evangelism, Wesleyan Investment Foundation, Wesleyan Educational Society, Superannuated Ministers' Aid Society of The Wesleyan Methodist Church and its Pension Plan, Woman's Missionary Society, Department of Sunday Schools, Department of Youth, Missionary Bands of the World, Hephzibah Orphanage, Brainerd Indian School, Houghton College, Central Wesleyan College, Miltonvale Wesleyan College, Marion College, Houghton Academy, Wesleyan Methodist Bible College, Melbourne, Australia.

B. H. Phaup, Chairman
Kenneth Dunn, Secretary

SUPERINTENDENT WANTED

WANTED—Superintendent for Holiness Rescue Mission in Binghamton, N.Y. No meals served. Meetings each evening with lay speakers and two nights off for superintendent. For further information write Mr. Russell Buchanan, 21 Adams Ave., Endicott, N.Y. Phone Stillwell 5-0447. Must have references.

INVEST IN 6% CHURCH BONDS

First Wesleyan Methodist Church
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Write: Raymond Powers, Pastor
3302 Hanover Avenue
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Around The World With Christ

PRESCHOOL

AGES 3-5

GOD'S LOVING CARE

The purpose of this interesting and colorful course is to help young children begin to understand the all-encompassing love of God and prepare them to receive the Lord Jesus Christ as their Saviour. Attractive pupils' books have Bible stories on left-hand pages, life application stories on facing pages. Story projects are precut to save time. Special instructions included.

GOD'S LOVING CARE

Bible Visualrama

New correlated visual aid kit employs brand new principle of "figure-in-fold" visual. Beautiful background folds to hold story figures. Extra backgrounds change land scene to lake or ocean, or show rain, storm or rainbow. Large full-color figures hold pupils' interest and make each day's Bible story live. All figures precut to save you time.

GOD'S LOVING CARE

Handcraft

New Bible KitKraft is prepared especially for lesson-by-lesson correlation with this preschool course . . . not just "busy work" but purposeful, correlated items and simple projects to help preschoolers remember the Bible truths taught. Pupils will make "God's Care" picturama, Jonah-in-fish puppet, "turnabout face" (smile or frown), paper picture locket, and others. Difficult figures are precut.

PRIMARY

AGES 6-8/GRADES 1-3

GOD CAN DO EVERYTHING

This course emphasizes the power and greatness of God. It teaches that He loves and cares for each of His children. The aim is to guide the boys and girls into a personal relationship with God and with His Son, the Lord Jesus Christ. Colorful pupils' books include precut full-color figures for the book activities. Bible stories appear on left-hand pages, corresponding life application stories on right-hand pages, to help pupils apply Bible truths.

GOD CAN DO EVERYTHING

Bible Visualrama

New correlated visual aid kit employs same new principle of "figure-in-fold" visual as preschool kit at left. It is similar to flannelgraph aids in visualizing stories, but figures never fall off, and no other materials are necessary.

BIBLE STORY

Handcraft

New Bible KitKraft is prepared especially for lesson-by-lesson correlation with this primary course. 10 interesting projects for pupils to make include finger puppets, Bible picture puzzle, Bible verse holder, clothespin whale, praying boy puppet, prayer reminder, wall motto and others. Difficult figures are precut to save time. Pupils remember more when they do as well as hear and see.

JUNIOR

AGES 9-11/GRADES 4-6

HEROES OF THE NEW TESTAMENT

These Bible lessons feature some of the most outstanding heroes of the New Testament. Juniors will be thrilled to learn how Christ used ordinary men and women in His service and how they became great heroes through their obedience to Christ. Appeal to this adventure-loving and hero-worshipping age with vital teaching about Bible and missionary heroes. Teach juniors how to study the Bible. Challenge them to become heroes for Jesus Christ the Lord!

LOOK-N-LEARN BIBLE VERSES

This new correlated visual aid kit helps Juniors memorize key Bible verses used in each day's lessons. This new way to visualize Bible truths uses full-color picture symbols and figures which contain a portion of the day's verses.

GOOD SHEPHERD

Stain'd Glas Window Kit

New Bible KitKraft for juniors is the exciting new Stain'd Glas "Good Shepherd" plastic transparency. The completed project resembles a beautiful stained glass window, and is especially attractive in front of a lighted lamp in the pupil's home (or as an interest center background in Sunday school). Frame to hold sections of colorful plastic is die cut to assure an attractive project when completed.

YOUTH

AGES 12-17 **GRADES 7-12**

THOU ART GREAT

Today's youth need to be challenged to do as well as to believe. Help them to ground their faith in, and commit their lives to, the Lord Jesus Christ. This vital course is based on the Gospel of John and emphasizes the power and greatness of God as expressed in Psalm 86: 9-11. The course will help make clear the message of salvation, encourage Bible reading and study, encourage memorization of Scripture, and help Christians to tell others about Christ.

FISHING FOR MEN

Soul Winner's Kit

The correlated visual aid provides 10 soul-winning kits, visualized Gospel of John, to help make this important Gospel "come alive" and be useful wherever the pupil "fishes" for men. Sheets of full-color symbols are to be cut and attached to key portions of the Gospel of John to use in witnessing for Christ. Includes counsel on soul-winning.

WORLD MAP

Stain'd Glas Window Kit

New Bible KitKraft for youth is the exciting new Stain'd Glas world map—a colorful transparent plastic map to use as a missionary prayer reminder at home or church, or a room decoration or interest center background at church. Frame is die cut. Map can be "pinpricked" to let light shine through and indicate special world mission locations.

Teachers Manual	50¢	Visual Aid Kit	$1.95
Pupils Manual	30¢	KitKraft	79¢

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